THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

No. 7. Vol. XXXIII. Tuesday, February 14, 1871. Price One Penny.

OUTRAGES IN UTAH.

It is difficult to realize the infamous extent to which the ignorant, unprincipled officials go in the exercise of their arbitrary power. There seems to be no controlling sense of justice, no constitutional right, and no decency whatever, that can be brought to bear upon this pack of scoundrels. We have a fellow they call a Chief Justice, who openly refuses naturalization to citizens who will not say under oath that they are not believers in polygamy. A man's belief on any question, without bringing that belief, by evil act, within the province of the law, is made, by this judicial shyster, criterion of citizenship. What would be said of a judge in Ohio who would ask an applicant for naturalization papers his opinion on the Immaculate Conception, and refuse papers unless those opinions squared with his own? And yet the case is parallel with the infamy perpetrated in Utah.

Again, it is generally understood that one right of citizenship secured under a Republican government is that to bear arms; yet we have an order, issued by Grant's creature, depriving the people of Utah of their arms, and disbanding their militia. The sole offence for which these Mormons can be called to account, is that of polygamy. Aside from this, they are an earnest, honest, and industrious people, with a better preserved order in their midst than our Atlantic civilization can boast of. All around them are border ruffians, thieves and cutthroats, driven to the frontier by the moral sense of the communities in which they originated, or fear of the law which they have offended. No one of these can venture within the settled borders of Utah, for, if he does, he finds a short shrift and a long rope at the hands of these puritanical polygamists. They have kept the Indians at bay without expense to the Government, and a woman can travel unprotected, without insult or injury, from one end of the Territory to the other. To turn this people out helpless to the mercy of ruffians and Indians, is the meaning of the order to disarm and disband.

The Hon. William H. Hooper handed me the following letter, which he assures me is written by a responsible citizen, which gives, at length, a history of some of these outrages. It reads as follows—

"Salt Lake City, Dec. 15, 1870.

"Hon. Wm. H. Hooper.

"Dear Sir—The particulars of the late Twentieth Ward muster, the arrest, the excessive bonds, imprisonment in a United States military camp, and no *habeas corpus*, are briefly as follows—The Third Regiment of In-

fantry (Utah Territorial Militia), have recently purchased instruments for a regimental band, and on Monday, November 21, a portion of the regiment, said to be about two hundred, mustered at the Twentieth Ward School-house for drill, and to give said band a reception. They remained together about two hours, the band playing and the men manœuvering.

"Shortly before the dismissal, Secretary Black, accompanied by two United States deputy marshals, came on to the ground, remained about ten minutes, and left. The regiment got through with their exercises and were dismissed. During the afternoon of the same day, five of the officers, viz.—Burt, Phillips, Livingston, Savage and Fennamore, were arrested by the United States marshal, on a warrant issued by Judge Hawley, in Chambers, charging them with treason, rebellion, and insurrection. They were brought before Judge Hawley. The prisoners asked for time to procure counsel, which was granted, and the examination postponed until 10 o'clock next morning. The prisoners were required to give $10,000 bonds for their appearance at Court. By 10 o'clock next morning three other officers were arrested, viz.—G. M. Ottinger, John C. Graham, and Archibald Livingston. At the appointed hour the whole eight prisoners answered to their names, and the examination commenced. Two witnesses, viz.—Secretary Black, and Deputy Marshal R. Keyes, were examined on the part of the prosecution, by G. R. Maxwell, Acting Prosecuting Attorney.

"The witnesses testified that they went to the Twentieth Ward Schoolhouse, saw from one hundred to two hundred men, mostly armed with muskets and guns; the band was playing and the men were manœuvering; they had the United States flag hoisted and some of the officers were dressed in United States uniform; all was peace, harmony, and good order. They also said that there were many women and children on the ground witnessing the proceedings. After two or three short speeches from legal gentlemen the case closed, and the judge, treating it as a matter of very great importance, adjourned Court until 10 o'clock next day. The prisoners were again required to give excessive bonds for their appearance, which they would not do, and were consequently handed over to the custody of the United States marshal. Next morning, 10 a.m., all present, the judge gave an opinion two hours long, and concluded by leaving the case with a grand jury at the March term of Court. During the two hours he read the law of 1862 on treason, rebellion, and insurrection, and on Section 2 of said law these men were bound over—that is to say, they were required to give the excessive bonds, two of them five thousand each, the other six two thousand each. As they would not comply with this outrageous demand, they were handed over to the custody of the United States marshal, and by him taken to prison at the United States military camp, Douglas.

"The prisoners' attorney petitioned Judge Strickland (under the statute of the Territory) for a writ of *habeas corpus*, which was refused. He then petitioned him under the laws of the United States, and was again refused on the ground of co-ordinate jurisdiction. He then petitioned Judge Hawley for a writ of *habeas corpus*, setting forth at length new evidence and testimony, and after several days the writ was refused.

"Thus, you see, the great bulwark of liberty, the writ of *habeas corpus*, is denied, in the time of peace, to United States citizens in Utah. During all this time, which occupied ten days, these citizens were imprisoned in a military camp. As a last resort, the excessive bonds named had to be given that the prisoners might be released.

"Previous to leaving the Territory, you were conversant with the proclamation of Governor Shaffer, the unlawful appointments made therein, ignoring the militia laws of the United States, the Territorial militia laws passed by the Legislative Assembly, signed by the Governor, and not repealed by Congress.

"The order for the regular fall musters was issued by General D. H. Wells, from the Adjutant General's office of the Territory, in August, and some of the musters were held, and others were ordered previous to the

proclamation of Governor Shaffer being issued. At a later date, Gen. Wells issued another order, from the Adjutant General's office, setting forth that where the musters have not already been held, they were postponed until further orders, and no district musters have taken place since this was issued.

"The muster in the Twentieth Ward was a voluntary act on the part of the men, no orders having been issued, and no fine imposed for non-attendance. Since the arrest and imprisonment of these men, musters have been held in Corinne, the evidences of which were furnished the Prosecuting Attorney, the Governor, and other officials, and yet no notice has been taken of it. How about no distinction between Gentiles and Mormons?

"Our southern settlements are again threatened with Navajo Indians, and yet, according to the terms of Governor Shaffer's proclamation, and the way that Governor Vaughan and the Judges are enforcing it, the inhabitants are liable to fine and imprisonment if they take up arms in self defence. How long are citizens of the United States to submit to these things?"

The settled design of these official vermin, that is well known and recognized in Washington, is to oppress and provoke this unhappy people till they fetch on an outbreak in the way of resistance that will cause a war between the United States and the Territory. Whether the people of the United States will permit and the press sanction this, remains to be seen.
—*Don Piatt in Cincinnati Commercial.*

SUNDAY AT DENVER AND SALT LAKE CITY.

—o—

At this writing I am in Denver, and it is Christmas day. The sun is shining beautifully clear, the surface of the earth (plain, divide and mountain) is covered with snow, the saloons are open, the billiard balls are shying at one another on the green cloth, and the church bells are ringing out their clearest notes, that echo and re-echo far up among the pine groves of the Black Hills.

For two months I have been a pilgrim through the Far West, and all the time I have not let the load of sin on my back so weight me down as to prevent a very general and critical observation of matters and things. A few Sabbaths ago I was in Salt Lake, and I was so impressed with what I saw and heard that I reduced it to paper, as follows—

"D——M THE MORMONS."

I write this from Room 16, of the Salt Lake Hotel, on as beautiful a Sabbath as mortal ever experienced, and just after a patient attendance upon service in the Tabernacle. Would you believe it, there were four or five thousand of these deluded people assembled together in the Tabernacle? And would you further believe that old men and young, old women and maidens, each and all, had the unblushing impudence to unite in singing our excellent orthodox hymn—

"Come Thou Fount of every blessing?"

And after the singing—in their blasphemous manner—of this glorious old pastorale, the preacher in charge had the audacity to pray; and, in that prayer, not only to invocate general blessings, but also to specialize in behalf of their enemies! Think of it! A Mormon preacher praying for Cullom, for Pat Connor, for Beadle, and good chaplain Newman. To-day is one of the most beautiful and quiet days I ever experienced. These infernal Mormons have closed all their places of business, and out of very shame the Jews and Gentiles have done the same. There is not a whisky shop or gin mill open anywhere, consequently there is no drunkenness. Imagine a city of twenty thousand inhabitants all duly sober, quiet, religious, and honest on the Lord's day! And to think of the suffering such police regulation must inflict on the thousand-and-one loafing vagabonds who come and go every day. As I write the streets are full of decent, well clad, comfortable looking people. Some are going to, some are coming

from church; some are on their way to visit friends, and some are promenading, that they may enjoy God's glorious sunshine. It is here a friendly clasp of the hand, and there a bright, genial smile; but everywhere there is the presence of a serene, contented, and joyous air. This, too, in the wilds of the Rocky Mountains, and beside the bitter waters of Marah. And this, too, is the work of these rebellious Mormons!—*Phocion in Omaha Herald.*

A PATRIOTIC PARSON.

The rector of Merthyr preached on the capitulation of Paris on Sunday night (Jan. 29) at St. David's, Merthyr. He took for his text Isaiah ii, 4, saying, "The beginning of the end has come at last;" and in the course of his sermon said (according to a report in the *Western Mail*)—

On hearing two young men communicate that we had a new arm of precision, a more efficient one than we had before, I could not help feeing as though we had a new bulwark added to the nation—a new moral as well as a new physical bulwark—a new and a better means to stave the enemy off our shores—something that would enable us to say to these Germans, who have been all along boasting that as soon as they have settled matters with France, they would soon come over and have it out with us—to say even to them, "Come on, then, if you dare. We would much rather you did not come on, and it would be better for yourselves if you did not. We would prefer to live in peace with you as brethren. But if it be God's will that you should come over, it is only right we should submit, and say, 'We are ready for you. You have conquered France, you say. Well, let that pass, and go home. You had better not try to conquer us. You will not find us so easy to conquer. We are a nation of free people, ruled over by a free monarch, governed by a free Constitution. We have not been tyrannized over for 20 years by a corrupt and Imporial dynasty. That is the reason you conquered France. Imperialism has been a dry rot to her. We are true British hearts of oak. Such parasites and insects and worms have no effect upon our timbers. Go, therefore, go home in peace. Go, get your fill of saveloys and German sausages. You will want something to recruit your inner man after this Gallic victory. Go to; go to your pork and your black-puddings. Away! you big bullies, you have had human blood enough now to last another century!'"

That is the sort of feeling, brethren, I had, when I heard these young volunteers talk. And I hope and believe it is not an unchristian feeling. For are we not commanded in the Bible to love our country, our wives, our women, our old men, and our young children? And, surely, it is not unchristian to say that it is right to try every effort, and to seize upon every instrument we can lay hold of to keep off this Imperial war-wolf, whose taste for blood might lead him to gloat over and revel in the blood of those precious ones. That is the lesson this capitulation of Paris teaches us. At the same time I feel bound to recant what I said here at the beginning of this terrible war. I was led to think then that it was wrong to say "that the only way to be at peace is to be ready for war." I think so no longer. It is hard to be obliged to think so. But the bloody history of the last six months forces me to believe that the maxim is a sound one. The truth is, when I thought otherwise I did not believe the world was half so wicked as it has proved to be. When you have a wicked Minister of State, a sort of incarnation of Mephistopheles, ruling a puppet king—I beg his Majesty's pardon—a puppet Emperor, a weak, foolish, ambitious, cruel old man, it is impossible to say where war will break out next. It is the duty, therefore, of Christian nations to be ready for it. Need I say why, after all the horrible butcheries of the

last six months? That the day will come when the prophecy in the text will be fulfilled, I have no manner of doubt whatever; but not yet. The world is not yet Christianized. When the holy precepts of the New Testament are all acted up to by men, then will war cease; but not before then. Indeed, I almost fear war will never cease until that other prophecy, kindred to this, is also fulfilled, when it is said, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." But the world is very far from that yet. It is our duty, therefore, as nations and as individuals, to adapt ourselves to the circumstances that surround us. As it is with neighbors and individuals, precisely so it is with nations and empires. The whole world is influenced by the rule of profit and loss. Cupidity is the main spring, the lever by which it is moved, and human passions are the fulcrum on which it rests; and your Bismarks and your Von Moltkes are the sons of Mephistopheles who work it. And until these be one and all leavened with Christianity we shall never have inward or outward peace, at home and abroad, among individuals, or among nations.

Take our own case, and measure it by this principle. England is a very rich nation; the richest and the greatest, maybe, the world has ever yet seen. Germany is a very poor nation. A dollar goes a great way there. She has princes, it is true, in abundance. If you have ever travelled the country you may see them on any roadside as plentiful as blackberries on a summer's day. But they are poor; and they have now a real *casus belli* against us. Our beloved Sovereign has decreed that henceforth they are no longer to marry our daughters—the daughters of England. This is a terrible blow to them, for England has been their feeding ground, especially in the matter of Royal marriages, their own special preserve for nearly two centuries. This is a measure that has carried distress home to every German cupboard. They are, too, a very avaricious nation. This has been seen abundantly throughout the whole war. Even their officers betray a singular mental aberration with regard to the rights of property. They are the best Latin scholars in the world; yet, under circumstances, they have no idea of the meaning of *meum* and *tuum*. Silver spoons and silver forks, and French clocks, and women's things, they have learnt to look upon as special gifts of Providence, intended solely for them, and they have been carted away to Germany by the ton. Nor is this much to be wondered at; silver—pure silver—is a very scarce metal throughout the whole country; they have only a base alloy there, which they call "German silver," so that when they meet with the real article, they cannot possibly keep their hands off it. Officers, as well as men, are afflicted with a kind of national kleptomania. One of their great philosophers promulgated to the world two years ago that Christianity had failed in its mission; and so this is an instance of it; they have wiped the eighth commandment clean out of their statute book.

Now, if you put all this together, you cannot deny that this country holds out a wonderful temptation for them to come over. Where can they whet their cupidity more than in England? Where shall they ever have a field for German looting like London? And London is not defended? There will be no need to sit down before her for five months. It is very well to say that our Channel—that "streak of silver sea"—is enough to protect us from invasion. But the question is, will it? Besides, has England nothing else to protect but her own sea-girt isle? Has she no colonies? no Indian Empire? no name among the nations to hold up? no place in Europe? Has the German boast become really true, "that her place in Europe is obliterated?" It may be so. But of this I know one thing, that the only way to give her a place in Europe is to make her power felt; to believe, as his Majesty "the Emperor of all the Germans" does believe, that Providence is on the side of the big battalions; to be steadfast in this belief, so long as the world is a wicked world; to be sure, when wild beasts are prowling about, that you look to your bolts and your bars. Nay, further, that if they continue to prowl and threaten,

to shoot them down. That is the lesson I learn from the capitulation of Paris.

That is the doctrine I believe in, and therefore I preach it. I believe it to be good, sound, Christian doctrine so long as this world is steeped in wickedness, and men will not live at peace with each other. I believe there is no command in the Bible more imperative, no duty more sacred than to be ready to defend life and limb, and home and country, when duty calls. And when did duty ever call more emphatically than it does now in all the history of this nation? I do not except, even, that tremendous moment when Nelson hoisted "the meteor flag of England," on the eve of Trafalgar, when every sailor who saw it—and what sailor in that great fleet was there who did not—girded his loins, and seized his cutlass, and rushed into the fight, crying, "Here is for old England, and the Union Jack, and the Cross of St. George." That is the lesson we learn from the capitulation of Paris. Let us not forget it.

AN UNJUST JUDGE.

The U. S. Associate Justice, now holding Court at Provo, is trying to gain a little notoriety by his operations there. We publish in another column a report of proceedings which took place in the Court yesterday. In giving it space we owe an apology to our readers; for in so doing we bestow undeserved notice upon the Justice and his acts; but we do so for the purpose of preserving a brief record for the children of the future to peruse, that they may have a clear idea of the kind of creatures which, for some good reason doubtless, Providence permitted, in the days of their fathers, to be sent to this Territory as Judges. The words of the poet fit their case exactly—

> "Who painted justice blind, did not declare
> What magistrates should be, but what they are."

What man is there who has ever visited this Territory and knows anything about its history or its citizens, that is not fully aware of the falsity of the remark that the people are reckless with regard to the loss of human life? The most surprising thing connected with such statements is that a person laying claim to the least share of sense will make them; for he must know that every member of his ring is aware they are false. But they are made for outside effect, and to accomplish certain objects elsewhere. There was a day when such statements would have received greater and more wide-spread credence than they do at present. Sensational stories about hairbreadth escapes from "destroying angels," and murderous deeds performed by "Danites," were swallowed some years ago by a certain class; but, unfortunately for the Associate-Justices, that day has passed. Utah and her people are better known than they were. Lies describing crimes said to be committed by them cannot be palmed off upon the public with the facility they could, say in the days of Associate-Justice Drummond.

Probably there is not another community of the number of the people of Utah on the continent in whose midst life is so seldom assailed or endangered as it is in this Territory; certainly there is no other frontier country where human life is held so sacred as it is here. This, every man familiar with the history of the West fully understands. We defy the Associate-Justice to sustain the statement, so gratuitously made by him yesterday, as to the recklessness evinced by the people with regard to the loss of life. With men on the bench who deliberately turn loose criminals—as another Associate-Justice did a few months since at Beaver in the case of a desperado who had made an attempt to murder a citizen—it speaks highly for the law-abiding tendencies of the people that they do not take the law into their own hands more frequently than they do. Instead of blame being attached to the people of this Territory for their course, they should be praised, for they have evinced remarkable moderation and forbearance.—*Deseret News, Jan.* 13.

THE LATEST MIRACLE IN THE ROMISH CHURCH.

The Very Reverend Father A. Vincent Jandel, general of the Dominican Order, has addressed from Rome (dated Convent of S. Maria Sopra Minerva, Dec. 8, 1870) a circular letter to all the provincials of his order, giving an account of a wonderful occurrence that took place at Soriano in Calabria on the 15th of September last. There is at Soriano a celebrated sanctuary of St. Dominic, and in the church an ancient image of that saint, the size of life, carved in wood, and held in high veneration, both for the origin attributed to it and for the graces so frequently obtained by its votaries. On the 15th of September, which is its festa, another image of wood is carried processionally with much pomp. This year, while exposed for public veneration on the left side of the altar, 30 persons who had remained after the conclusion of the solemnity to pray before the ancient image, suddenly perceived it to move, as if alive. It came forward, then retreated, raised and lowered its right arm alternately, contracted its brow, accompanying this expression with gestures, now of indignation, now of grief, as it looked at the persons present, turning occasionally towards the image of the Virgin of the Holy Rosary, when its countenance would assume a sweet and reverential aspect; in short, demeaning itself as preachers are wont to do when addressing a congregation. Saint Dominic himself was preaching once more on earth in his image. What were the feelings of the beholders may be imagined. No one for the moment could trust his own eyes, but when each saw wonder depicted on all the surrounding faces, and they all became aware that it was no illusion but a reality which they beheld, the cry of "Saint Dominic! Saint Dominic! A miracle! A miracle!" burst from every lip. The wonderful news sped like lightning through the town. Everybody left their occupation to crowd to the sanctuary; and soon no fewer than 2000 persons had witnessed the prodigy, which lasted for about an hour and a half, amidst the prayers, tears, and acclamations of the people. To remove all possibility or pretext of incredulity which might afterwards arise, some gilded pasteboard ornaments, surrounding, although not touching, the image, were removed, and the slab on which it stood laid bare, so that neither fraud nor optical illusion could be subsequently adduced. No natural cause, indeed, can possibly be assigned for the extraordinary fact of which so many were the undoubting witnesses. When the movement had ceased, the grateful people insisted upon the miraculous image itself being borne in procession, as was the custom of the religious guardians of the sanctuary before the present days of trial and persecution of the church in Italy arose.

Father Jandel accounts for the delay that has occurred in publishing this marvellous occurrence by stating that his desire to make it generally known was restrained by the necessity for obtaining the authorization of the bishop of the diocese, which is that of Mileto. This has now been done, and Father Jandel adds that he is in possession of the documents officially authenticating the facts. A formal inquiry has been held by the vicar-general of the diocese, and the truth of the miracle established by the sworn testimony of 30 intelligent and respectable persons who were eye-witnesses. The number might have been indefinitely increased if necessary.—*Tablet.*

AN ARGUMENT FOR MARRIAGE.

Powers, the American sculptor, writing to a friend of what people call the folly of marrying without the means to support a family, expresses frankly his own fears when he found himself in this very position; but adds, with characteristic candor—"To tell the truth, however, family and poverty have done more to support me than I have done to support them. They

have compelled me to make exertions that I hardly thought myself capable of; and often, when on the eve of despairing, they have forced me, like a coward in a corner, to fight like a hero, not for myself, but for my wife and little ones. I have now as much work to do as I can execute, unless I can find some more assistance in the marble, and I have a prospect of further commissions."

The truth here expressed by the gifted sculptor is like a similar remark we heard not long since, by a gentleman who tried matrimony in the same way, and found afterwards that the loose change in his pocket, which he had before squandered foolishly and idly—young men's whims, as he called them—was enough to support a prudent wife, who, by well-regulated economy, had proved a fortune in herself, and had saved a snug sum of money for her once careless husband.

"A wife to direct man towards a proper ambition and to a general economy," he said, "was like timely succor at sea, to save him from destruction on a perilous voyage."—*Bow Bells.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 14, 1871.

MORE SOLUTION.

THE great question of the day is not the Franco-German squabble, nor the Eastern imbroglio, nor the woman's rights business, nor the status of the Pope, but the "solution of the Mormon problem." People dont seem to realize that Mormonism will solve itself, if let alone, all the solving that is necessary. So they spasmodically perplex themselves with endeavoring to discover some promising method to compass that solution. They are just as eager over the business as if a large reward were impending for the lucky man or woman who should offer the great successful method. It is in vain for us to tell them that as God is the author of the work known as Mormonism, he will solve it in his own way, and that way will be so natural that when it shall be manifest, it will appear, as we have said, that the system solves itself.

One of the latest suggestions that we have seen, recently appeared in the New York *Revolution*, one of the women's organs, and the suggestion is professedly by a woman. But first she makes some remarks favorable to President B. Young and his children, and then comes the grand solution—

As a father Brigham Young is fond, affectionate, and indulgent; he is unsparing of means in educating his children. His daughters, as young ladies, will compare favorably with young ladies in society anywhere. Some of them are very pretty, even handsome; talented, too, especially in music. I have seldom heard sweeter music discoursed upon the piano, accompanied by the voice, than that produced by these young ladies. I have heard it said that they could sing before they could talk. Music with them is a gift of nature through their father. When we compare the balance sheet of all our prominent men, I think the name of Brigham Young will not be the vilest written there.

I think the Mormon problem would be better solved and more quickly by an avalanche of young men, educated and intelligent, deluging Salt Lake City in quest of wives. It is the scarcity of the male article that has raised its value, and Utah, like New England, abounds with women; but such men as women wish to marry are scarce. Let us pray that the next generation be all of the male persuasion. I am opposed to any measure of force to coerce a religious sect.

In view of the confessed "scarcity of the male article," and the consequently enhanced value of the same, especially of the best specimens, the lady seems to be half conscious that she has succeeded in scratching a particularly bright but particularly puerile idea out of her head. As she allows, in New England, as well as in Old England and all over Christendom, except in the newer parts of new countries, women for wives can be picked up by the dozen for the mere trouble of asking. This is said as a fact, but not to their discredit. No, rather credit is due to them that they are pleased to be asked and that they rejoice to be thus picked up. But the chance for the lady's solution being adopted is extremely remote, and therefore the suggestion can not be considered an eminently sagacious one.

The Chinese are very practical in their way of dealing with the "surplus females"—what a hateful expression that is, to be sure! In this weeding business "the heathen Chinee is peculiar." He gets rid of the superabundance of lasses when they are little. While yet infantile, Chinese parents promptly send the feminine humanity they do not desire back out of this inhospitable world. Herod tried the operation on the other sex. Though this method of dealing with surplusage is by no means to be commended, it possesses the merit of at least one virtue, that of effectiveness—it reduces the bulk of unwelcome femininity, or masculinity, whichsoever it is applied to. It is a wonder somebody does not suggest this eastern policy as a portion of the solution of the Mormon problem. Perhaps somebody will yet. Some ingenious people come mighty near it occasionally, pious parson Newman, for instance.

One thing is certain—it will require an argument very much more effective than the prayers of opponents of Mormonism, to persuade the Almighty to send to the earth no children but those of the "male persuasion" for the next generation. That is not his way of working. He never did such a thing yet, that we have any account of, neither is there any reason to think that he will do anything so ridiculously silly, just to satisfy the vain imaginations and preposterous wishes of those persons who can discover nothing better to do than to find fault with the way in which he has sent people into the world from the beginning until now, and think they can make infinitely better arrangements for carrying on that important and extensive business properly. When people oppose the ways of the Lord, they take leave of their senses, and cause themselves to look and act very much like idiots.

An American paper says, "The principal difficulty in carrying out Mrs. ——'s plan would be in finding the avalanche of educated and intelligent young men who would be likely to look to Utah for their wives." Yes, that's the difficulty, an insurmountable one, as things go, in Christendom. The "educated and intelligent young men" outside the Church find a great many more young women ready to become wives, in their own neighborhoods, far away from Utah, than those desired young men have the slightest idea of making wives of, and, at the rate matters of that kind do transpire in the Christian world, the supply will not be exhausted during the next ten thou-

sand years. So, as the American paper says, there will be little running to Utah for marriageable women. However, unlike the miserable condition of the Christian world, the supply of feminine humanity in that Territory does not exceed the demand for legitimate purposes. But the really "educated and intelligent young men" reside in Utah, for there is the Church and kingdom of God, and how can a man be properly educated or very intelligent outside of that, for none who is outside can be doing his duty to God or to his neighbor, or be in possession of the very spirit of intelligence—the Holy Spirit of God? "The fear of the Lord is the beginning of wisdom," and it is difficult to see how a man can be very highly educated or very remarkably intelligent if he has not attained to even the "beginning of wisdom." The important question might also be very appropriately asked, "If a man does not fear God nor keep his commandments, how can such a man be fit to marry a woman and become a husband and a father?"

Finally, by way of conclusion, we may ask, How long did the reputed author of that brilliant suggestion wait for the wagon—we mean for the avalanche? And what did she discover and pick up when the avalanche came along and fell at her feet? Certainly we never heard of him being called by that name before. O Billy Button! J. J.

TAXING TITHING IN UTAH.—We have published several paragraphs from American papers, concerning the efforts of the U. S. revenue officers in Utah to have the revenue laws stretched so as to cover the tithing paid to the Church there, or to have the tithing taxed without law, any way so that they could get their dirty fingers upon it; also concerning considerations and decisions repecting the matter by the authorities at Washington. The following is the latest we have seen upon the subject—

"Washington, Jan. 12.—In the matter of the assessment against Brigham Young, Trustee of the Church of Jesus Christ of Latter-day Saints, it was held by Commissioner Pleasanton that the funds he collected by said Church, from its members, were voluntary donations, and as such were not subject to the Internal tax; but that the annual gains increasing from any portions of such donations, invested in financial purposes, were income, and subject to the laws. The Assessors have been directed to make a new assessment upon the principles indicated."

The above paragraph indicates that the excessive and spiteful assessment made by the U. S. officers in Utah is not sustained in Washington, although doubtless great efforts have been made to have it sustained and enforced. Indeed there was not a spark of consistency in the vicious endeavor to exclude Utah from the provisos of the revenue law, and it is pleasant to see that the Washington authorities have not yet concluded to ignore all consistency and right, as some of their representatives in Utah appear to have done.

STILL REVISING.—Some of our outside friends are still at work, following our sensible advice to revise their opinions of Mormonism. Judge Strickland also is among these revisers, as is manifest by his instructing the grand jury of the First District Court for Utah Territory, at Provo, in their inquiries into cases of plural marriage, to extend their investigations only so far back as the last one or two years, quite a liberal improvement upon Judge McKean's silly, bigotted, and unconstitutional course in refusing naturalization to aliens if they only believe in polygamy. If the opponents of Mormonism continue

to revise their opinions and consequently their actions as some of them are doing, there may be hope of them yet. Only the presumed Mormon offences of one or two years back, according to Judge Strickland, remain to be overlooked now, all those of previous years are charitably passed over. The Judge will probably be ready to give up even the one or two years by and by—he could hardly be expected to give up all at once, that would have been too much entirely for his honor's dignity. Notwithstanding, somebody ought to pat him on his back and speak encouraging words to him for the progress he has already made. But there are persons ahead of the Judge in this good work of revision of opinion concerning Mormonism, for they have actually proposed that official attention be paid to Mormon marriages in the future only. That comes still nearer the right doctrine—it comes pretty near solving the whole question, for there are no Mormon marriages in the future, they are all perpetrated in the present. No time like the time present for that delicate business. If U. S. officials will pay attention to Mormonism in the future only, they will do excellently well for them, for Mormonism in the present and in the past can be safely left to take care of itself. To wink at the past and the present, and confine their attention to the future, is quite as far as official opposers of Mormonism can be expected to extend the revision of their opinions thereupon. J. J.

THE DESERET NEWS.—The pioneer paper of the Rocky Mountain region, the daily *Deseret Evening News*, has lately been materially enlarged. It now appears on a four-page sheet as wide as the London *Daily News* or the *Telegraph*, and two inches longer, while the pages of the *Deseret News* contain matter of far grater importance to the whole world than any of the common newspapers of the day ever admit into their columns. We rejoice to see this evidence of prosperity in the principal Salt Lake newspaper, and we wish it continued and increasing success.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, SHEAF STREET, SHEFFIELD, ON SUNDAY, FEB. 5, 1871.

2 p.m.

Elders from Utah present on the stand—Horace S. Eldredge, President of the European Mission, Alma Eldredge, Pres. of the Sheffield, D. Brinton, Pres. of the Manchester, Lot Smith, Pres. of the Birmingham, and M. B. Shipp, Pres. of the Leeds Conferences; also O. G. Snow, Travelling Elder in the Manchester Conference.

Pres. Alma Eldredge read the financial and statistical reports for the half year ending Dec. 31, 1870, showing five Branches in the Conference, with a total of 271 members.

The general authorities of the Church in Zion, of the European Mission, and of the Sheffield Conference, were presented and unanimously sustained.

Elder Lot Smith delivered a very interesting and instructive discourse, bearing a faithful testimony to the truths of the Gospel.

Elder Snow spoke pointedly upon the principle of gathering, showing that it was in fulfilment of ancient prophecies.

President H. S. Eldredge made some very instructive remarks on the duties of the Saints, showing the ne-

cessity of being prudent with their means, so that they might be able to assist in effecting their emancipation from these lands. He spoke encouragingly to the Saints, stating that the kingdom was worth the spending of one's whole time for it, and a religion short of this was beneath his notice. He thought those remarks would apply also to the brethren and sisters. He wished to see the Saints grow and increase in all things that would tend to benefit them, temporally and spiritually. To accomplish this he freely devoted his time. He bore a faithful testimony to the great latter-day work, knowing he had not received it of man, but by the revelations of Jesus Christ, and through a long and varied experience in the Church.

6.30 p.m.

Elder Brinton made some excellent remarks upon obedience, showing the blessings derived therefrom.

Elder M. B. Shipp addressed the Conference on the first principles, showing that the Gospel taught by the Latter-day Saints was the one alluded to by Jesus in Matt. xxiv, 14, which was to be preached to all the world previous to his second advent.

The meetings were opened and closed with singing and prayer. A good feeling prevailed during the day, and all present seemed well satisfied with the proceedings of the Conference.

C. PARKIN, Con. Clerk.

CORRESPONDENCE.

—o—

AMERICA.

[As any communications which Elder Carrington may have sent to us, or to the STAR, since his return to Salt Lake City, have failed to come to hand, and as the Saints throughout the British Mission naturally entertain a strong desire to hear from him, the following letter, kindly forwarded to us for publication, is herewith presented to our readers]—

Salt Lake City, Jan. 9, 1871.

Elder John Kay.

Dear Brother—Your favor of Dec. 5 came duly to hand, and its perusal afforded me much pleasure in learning that you were all well and "enjoying the Spirit," had been blest with an addition, and had not forgotten my visit to yourself and family and the good Saints in Over Darwen, to all of whom I trust you will give my best wishes and kind regards, being careful not to omit W. Briggs and family.

Brother Ensign is living in one of our southern settlements, St. George, I believe, and I have no doubt would be much pleased to receive a letter from you, and reciprocate the favor by a prompt reply. I will give your address to brother Romney this evening, and ask him to write to you at his earliest convenience.

The Saints in the European Mission are as near and dear to me as they were when I was laboring in that Mission, and I am much in hopes that we will be able to assist many to emigrate the coming season, but I cannot yet tell—money still continuing rather scarce here, though the prospect that it will be plentier is improving.

Presidents Young and Geo. A. Smith, and the President's son, Brigham, are at present visiting in the southern portion of our Territory, where they have been since the latter part of November, and will probably remain there during the rest of the winter.

Whatever you may read or hear to the contrary, rest assured that the Lord is prospering his work in Utah, and is by no means unmindful of the gathering of his Saints, so please dont any of you become weary nor discouraged in living our holy religion.

With prayers for your gathering in wisdom, and kindest regards to yourself and dear family, and the Saints in Over Darwen, I remain your brother in the Gospel,

ALBERT CARRINGTON.

Williamsburg, New York,
Jan. 16, 1871.

President Horace S. Eldredge.

Dear Brother—The books you sent I received all in good order. We

have several orders for them from different parts of the States as well as in our Branch.

All things are working well with us here. The winter is favorable at present. We had it rather hard for a month, but the last three days have been mild, and there is no frost in the ground now.

I have received a letter from brother W. C. Staines, dated Jan. 3. When he arrived at home, he found his family all well, but he had a bad cold. The Saints here are very much attached to him, and they rejoice when I tell them he is coming.

We are trying to do all we can to advance the cause of Zion and keep matters straight here. As many strangers attend our meetings, we try to make them as interesting as we can. Newspaper reporters come at times, but of late they have not said much about us. A short time back the *Sun* published some false reports of us, and when the reporter for that paper came again he heard something particular, so since then we have not seen in the *Sun* anything out of the way concerning us.

Yours truly in the covenant of peace,

WM. SEARLE.

ENGLAND.

Stoney Stratford, Feb. 2, 1871.

President Horace S. Eldredge.

Dear Brother—I have just returned from a month's tour through the Conference. I find the Saints as a general thing well in spirits, although poor as regards the things of this world.

In passing through Bedford about once a month, I see brother James Lavender. He was well when I last saw him, and he wished to join in a kind remembrance to you, sister Eldredge, and the brethren at 42.

Your brother and fellow-laborer in the cause of truth,

THOMAS WOOLLEY.

Durham, Feb. 7, 1871.

President Horace S. Eldredge.

Dear Brother—We have just returned from a visit among the Saints in Newcastle and surrounding country. We found them feeling well, a good spirit prevailing among them. We have had some good meetings, and we think we have seen all the scattered Saints in and around that part of the Conference. We had a glorious meeting both afternoon and evening last Sunday. We both feel well in our labors and can say God is with us.

With kind love to all at 42, we remain yours truly,

GEO. LAKE,
JOHN J. HART.

WALES.

Merthyr, Feb. 6, 1871.

President Horace S. Eldredge.

Dear Brother—I am making regular monthly visits through the four districts of the Glamorgan Conference. The faithful Saints are doing their best to live their religion and to warn their fellow beings to flee from the wrath to come, by preaching to them the Gospel as a witness that Christ will soon come in the clouds of heaven to take vengeance on those that know not God and that have not obeyed the Gospel of his Son.

The people do not seem to concern themselves about religion, unless it has a direct bearing on their individual interest. We are doing all we can to get them to believe the Gospel, and they seem to be doing all they can to avoid obeying it. We shall try hard to do our duty by preaching the truth to the people while we are here, and they can do just as they please about obeying it.

We are not persecuted nor annoyed by the world. They let us have our own say in the matter for all they seem to care about us. The people are so circumstanced in their daily labors, that they cannot leave until a very late hour, so as to render our week night meetings almost a failure. Not many strangers attend in the country Branches. At Merthyr our hall is well attended by the world always at 6 o'clock on Sunday evenings, but for all they crowd to hear our preaching, not one has been baptized here in the last six months. We keep laboring with them, in hopes that they will obey some day.

My kind love to you and to all at 42.

ELIEZER EDWARDS.

UTAH NEWS.

We have received the *Deseret News* to Jan. 23, but, as our space is otherwise occupied, we can only find room for the following this week—

A company had been formed to construct a line of railroad from Salt Lake City to Payson, about 80 miles, stock to the amount of $1,500,000 was subscribed, and the following officers were appointed—President, William Jennings; Vice President, John Sharp, Sen.; Secretary, S. J. Jonasson; Treasurer, James T. Little; Superintendent of Construction, Feramorz Little; Chief Engineer, Jesse W. Fox; Directors, Jos. A. Young, Wm. Jennings, Feramorz Little, John Sharp, Sen., Daniel H. Wells. A branch line to the mines south of the city was also contemplated. The road to be commenced as soon as the season would permit.

"St. George, Jan. 17.—The gin-house and cotton-gin of James Richie, Esq., at Washington, was consumed yesterday by fire. The fire was first seen in the gin, and was supposed to have originated from matches accidentally dropped into the cotton, or from friction. Three thousand pounds of cotton were destroyed, and only a few bales saved; damage $2,000. A portion of the cotton belonged to W. C. Smithson, and most of the residue to Richie. The scanty crop of cotton last season makes this a serious loss.—GEORGE A. SMITH."

The following are from the *Ogden Junction* to Jan. 21—

It was stated that Governor Vaughan had resigned his office, but wanted to get the Secretaryship again.

A caucus at the City Hall, Ogden, Jan. 16, adopted the following municipal ticket—for Mayor, Lester J. Herrick; for Aldermen, Francis A. Brown, Walter Thomson, Wm. W. Burton; for Councilors, Israel Canfield, David H. Peery, Charles W. Penrose, Winslow Farr, Horatio B. Scoville.

POETRY.

A WIFE.

While others rhyme of "period girls,"
With loud and fast and frisky ways,
With spindle heels and Grecian bend,
In glowing terms of fulsome praise,

I'll speak a word commendingly
Of modest, true, and faithful wives,
For everybody knows they are
The pride and comfort of our lives.

But let not the unmarried think
I slight them—if they read they'll see
That I am only lauding such
As they desire and hope to be,

And such indeed as some of them,
Poor things, ought long since to have been—
We should not blame but pity them,
The fault lies not with them, I ween;

But rather with "those horrid men,"
Who fail and "wont come to the scratch,"
At least wont come up honorably
And make a fair and honest match.

For woman always ready is,
And she is always willing too,
For marriage with the man she loves—
Exceptions to this rule are few.

When God made man, he said, "It is
Not good for man to be alone"—
Next morning Adam found a wife,
Flesh of his flesh, bone of his bone.

"Marriage is honorable in all,"
It is the heavenly way of life
And happiness—a reason good
Why every man should have a wife.

That is the best approved estate,
None other is so wondrous fair,
None other brings such perfect joys,
None others furnish bliss so rare.

None other joys are half so sweet,
None other pleasures half so pure,
None other treasures half so rich,
None others half so long endure.

The love of each to each assured,
Affection's pure, increasing light
Not fitful nor inconstant proves,
But shines with purpose clear and bright.

"A prudent wife is from the Lord"—
Happy who findeth her, for he
Obtaineth favor, and she is
Accepted by him joyfully.

For in the Lord the man can't be
Without the woman, 'tis well said;
Nor in the Lord can woman be
Without a man to be her head.

That each to each is requisite
Is an arrangement well contrived,
No man of sense would e'er consent
Of woman's help to be deprived.

Who ever heard a woman say
She'd rather not be "in the Lord?"
For misnamed "single-blessedness"
By all true women is abhorred.

It always puzzles me to think
Why many a man wont take a wife,
When, but for woman, any man's
Whole life is only half a life!

Now every man's in duty bound
To marry—this is not a whim;
If his progenitors had not,
Whatever would have come of him?

He never would have been at all,
Or been an heir of sin and shame;
Therefore he owes posterity
Existence and an honored name.

If wicked men can have free course
Their evil kind to propagate,
Good men should faster multiply,
And thus the race regenerate.

Some people say that courting days
Monopolize the best of life.
I don't believe it—I prefer
The loving-kindness of a wife.

The best thing that I ever did
Was making a good girl my bride,
The best day that I ever saw
Was when she stood thus by my side.

It was fulfilling God's great law,
To us a grand experiment—
From that blest day to this blest hour
We've not seen first cause to repent.

With their kind leave I will extol
The pride and glory of the sex—
A chaste and true and honored wife,
I know it wont their spirits vex.

It is her soul's sincere desire
To be the perfect counterpart,
The helpmeet, and the "better half"
Of him who won her loyal heart.

His pleasure is her chief concern,
His happiness her heart's delight,
She deems whate'er he says or does
Is best, for he is always right.

A cheering or approving look,
A word of kind encouragement
From him is more than gold to her,
And seems from Heaven a blessing sent.

How boundless her devotion is!
How tender her affection! She
Thinks toil, or pain, or sacrifice
For his dear sake will pleasure be.

How beautiful are all her ways!
How charming all her manners seem!
How precious she is in his sight!
With her life is a glorious dream.

How sweet and wholesome is her love—
How pure, how fraught with life and health!
How gracious all her favors are—
Unbought and priceless, truest wealth!

Her husband thinks when she's away
There's always something going wrong;
But when she comes into the room,
Brightness and gladness come along.

She is more welcome than the spring,
More welcome than the flowers of May,
More welcome than the morning sun,
More welcome than the light of day.

The magic of her presence spreads
A grateful influence around,
The very rustle of her dress
To him is a delightful sound.

Her voice is sweetest melody,
Her step is music in his ear,
The air is full of light and love
And blissfulness when she is near.

The ground's enchanted where she stands,
There's captivation in her walk,
There's fascination in her eye,
And pearls of wisdom in her talk.

"A glory gilds" her every deed,
A halo doth her life invest.
Who else could do things half so well?
But everything she does is best.

She is so full of gentle grace,
Of unaffected, winsome ways,
She charms him in his inmost soul,
And he delights to speak her praise.

In her own loveliness arrayed,
She is all beauty in his eyes;
And when her virtues are displayed,
Angel or woman, she's a prize.

The man who has a wife like this,
Soon loves so well, he loves all over;
He finds with her such blessedness,
That he becomes her perfect lover.

Some people don't believe in love,
Of it they seem to stand in awe.
"Love is of God," and "God is love,"
"Love's the fulfilling of the law."

Such fearful souls, I pity them—
They're sore afraid when love is near.
"There is no fear in love," we read,
For "perfect love casteth out fear."

Undoubtedly some cynic will
Feel much inclined my view to ban;
But many wives, God bless them, try
To come as near it as they can.

J. J.